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BAPTIST RECORD,
Jackson, Miss.

COMMUNICATIONS.

Why Mississippi Baptist Churches Should Contribute to the Support of Mississippi College.

No. 3.

Last week I said that the Baptist churches of Mississippi ought to contribute to the support of Mississippi College because it is a Christian Institution. This week I would say that they ought to contribute to the support of the College, because it is a Baptist Institution. I do not mean by this that the peculiar texts of the Baptists are taught in the classes, for they are not. Nor do I mean that it is the design of the Institution to make Baptists of those who enter it, for it is not. Nor do I mean that any effort is made by the teachers or any one else to proselyte the boys who come here, for such is not the case. But I mean that the property of the College is owned by the Baptists; that the Board of Trustees are annually appointed by the Conventions representing the Baptists of the two States of Mississippi and Louisiana; and that the whole thing is under the supervision and control of the Baptist denomination of these two States. Baptists ought, therefore, to support the College because it is their property controlled by them.

But while there are no direct influences here to induce boys to become Baptists, yet it is emphatically a Baptist school. All the Board of Trustees are Baptists. It has been so far sustained by Baptist prayers, and Baptist money, and in the main, by Baptist patronage. The faculty are Baptists from head to foot and from center to circumference. There are 30 or 40 young preachers here, every session preparing for the Baptist ministry. All the surroundings are Baptist. The College chapel is a Baptist church in which the Baptist pastor holds meetings three times a week. The very atmosphere that one breathes, while at the College is Baptist atmosphere.

It isn't safe, then, for one who does not want to be a Baptist to come to Mississippi College. But it is safe for Baptist parents to send their boys here. If they come here Baptists they will stay Baptists, and

if they are not Baptists when they come here, they will be apt to go away Baptists. Baptist parents may feel absolutely certain that their boys, sent to Mississippi College will not desert the faith of their parents on account of anything in the school or its surroundings to make them do so.

And this is as it should be. Baptists believe that Baptist churches are the only Scriptural churches; and that, next in importance to the conversion of the souls of their children is their church relationship. They ought therefore to train their children to be Baptists, and surround them by such influences as will lead them to become Baptists and to stay Baptists. The Baptists all over Mississippi and Louisiana ought to rejoice that they have in their midst a college of high grade, so thoroughly surrounded by such influences, and they ought to arise in their strength and say "Mississippi College shall be sustained."

Moreover, in thus supporting the College from year to year, the Baptists of the State will be regularly making their contribution to higher education, and thus they will walk in the footsteps of their predecessors, who, when not prevented by persecutions, always took the lead in higher education. And in thus supporting the College, the Baptists of the State will help wipe out the stigma that has rested for so long upon the Baptists, that they are opposed to higher education.

J. L. P.

Clinton, Miss.

SALTILLO, MEXICO.

There will be an excursion from Louisville to Saltillo in August to attend our Association and the dedication of two houses of worship. All our workers will be together, and will afford a fine opportunity to study our work.

Then our climate, fruit, and scenery are at their best in August. We frequently have fires of mornings. Tickets will cost \$38 from New Orleans for round trip, good for thirty days after arrival. Reduced rates will be given to Zacatecas and the city of Mexico. We earnestly trust that several of our Mississippi pastors and brethren will send me their names at once. The excursion will be limited to seventy-five to insure the comfort of all. It will be a grand trip. My relations with our people are such as to enable me to make it exceedingly pleasant to all while here. Write at once.

I baptized six last Sunday, one received by letter and one by experience.

Brother Rodriguez reports two baptisms in Sabinas, one in Musquiz, six in Progreso and one in Juarez.

A letter just received urges me to go out at once to Patos to baptize six persons who have been awaiting my return.

One of our missionaries lies dangerously ill. Pray for us.

Brother Wilson goes to Patos and Brother McCormick to Zacatecas, while Brother Toscan does general mission work. So you see we are pressing on. Come and cheer us with your presence and spy out the land.

The Mississippi brethren kindly urged me to visit them while in the states, but I did not have the time. How much better it will be for some of them to visit us and return to tell the people the things they have seen and heard. How many churches will send their pastors? Remember the climate of Saltillo has no superior in the world.

Let those who are coming write at once.

W. D. POWELL.

June 23.

Commencement at Gillsburg.

The fourth session of the Gillsburg Collegiate Institute closed on the 17th of June, 1886. The Commencement exercises were highly entertaining and enjoyable and showed clearly that the school is steadily advancing.

Sunday, June 12, Elder G. B. Rogers, of Woodville, preached the Commencement Sermon from the text, "We love Him because He first loved us." It was a warm gospel sermon, closing with excellent advice to the students.

Tuesday night the Preparatory Exhibition was given. The programme was somewhat disarranged, in consequence of some of the students being absent—cause—high water. The exercises, however, were not without interest.

Wednesday evening a large audience assembled in the spacious hall, eager to witness the Annual Concert and Exhibition. The general appearance of the hall and stage seemed to welcome the visitors and all looked happy.

First prayer was offered for a blessing on the occasion. The programme was lengthy, too much so, to admit the mention here of all the speeches, songs, dialogues, &c. Suffice to say, the people were well entertained, if we may judge, from the applause and laughter.

Thursday the 17th, was Commencement Day. Elder R. J. Stewart, of Greensburg, La., was invited on the stage and made the opening prayer.

There were only two graduates this year. Messrs. W. B. Nixon and E. D. Schilling. Both had stood satisfactory examinations, and their graduating speeches were good and very well spoken. The subject of the former was "Kindness and Gates," and of the latter "The Gulf Stream."

The awarding of diplomas by President Nettles, was done in his usual impressive way. May the young men, remember his parting advice.

Col. T. R. Stockdale, of Summit Miss., delivered the Annual Address. His subject was "The Influence of Women on Civilization." He spoke about one hour and a half, and it would be difficult to speak of the effort in terms too glowing. He is a man of rare ability.

Miss Ida Gill and her class, assisted by Prof. Chas. Hooper and E. D. Schilling, rendered some fine music, prominent among which was that favorite Southern song, "Dixie." It was sung at the close of the exercises, and just before Col. Stockdale's speech. It so affected the old Confederate Colonel that for some moments he was choked with emotion. Recovering himself, he said: "About a quarter of a century ago, when I was at the head of a thousand as brave men as ever lived, I heard that tune played by a magnificent band, and were it not that my subject has been announced, I would change it, and speak on the state of the South then and now."

The Board of Trustees and also the surrounding country are aroused for the school as never before, and with the Lord's blessings, we expect the next session—which will open the last Monday in August—to be still better.

T. C. SCHILLING,

Gillsburg, June 24.

Courtland, Miss.

I see in your paper the name of T. J. Benson, from Rara Avis Miss. He makes a clean sweep at the Electric Pad Mfg. Co., Brooklyn N. Y. I wish to say that I have had dyspepsia for fifteen years, and no one but dyspeptics know the suffering I had. I have worn the pad for thirty days and feel like a new man. I think I am entirely cured. I would advise all dyspeptics to try one.

J. S. BURNETT.

Blue Mountain.

Thirteen years ago the name Blue Mountain was given to a site already noted in North Mississippi for natural attractions. The mountain and the springs, each suggestive of the purpose that superinduced the founding of Blue Mountain Female Institute. The mountain of knowledge must be explored and the spring of learning kept open. This chrysalis idea winged forth into grand possibilities and noble opportunities where the Institute has given place to Blue Mountain Female College, with ample endowments, (that is steady and increasing attendance of noble and aspiring girls,) commodious buildings, good library for these few years of life, an efficient Faculty of twelve teachers and now with the grateful loyalty of many patrons, students and friends, with the filial devotion of twelve classes of graduates, woven into the cord of the College's life, noble achievements await the future. The Thirtieth Annual Commencement has passed.

Attendance during the year better than any former year. Inner workings more successful. This much can be said of any succeeding term conducted by progressive teachers. It is sad of Solon that while he was forming a Code of Laws for Athens, he went on a tour of inspection among the nations of his age and from their Codes produced an Ecclesiastical system of laws, which made Athens prosperous and Solon famous. So the Blue Mountain teachers are out on a similar tour among the schools. This speaks of those who have right to be proud of their already achieved success in the school room.

The examinations were satisfactory. The recitations of the young ladies were electrifying. The essays of the graduates were original and sensible. A very interesting part of the Commencement exercises was the discussion of the question, "Resolved that all old bachelors should be hanged." It is thought by the judges that the prudent President will not peril his existence through another term, exposed to the anathemas of affirmative. Woman's influence is great and it woven into a halter even presidents could be suspended thereby. Much should be said of every department, Literary, Art and Music. If members told the tale of success it could be briefly embraced in the announcement that one hundred and fifty-two enrolled students attended last session, but all who patronized are right glad to say it. A consciousness of improvement is felt as well as observed, that is in some respect superior to a mathematical summary.

THE TWO ADDRESSES.

One by Elder Sproles, of Jackson Miss., to Prof's Durham and Lee, Male Academy (by the way a school deserving the consideration and patronage of those interested.) This address was filled with thought and heart showing that a truly successful life rests upon a good character. This possessed by every individual would solve the knotty problems that confront our age. Dr. Searcy, who proudly claims to be of Arkansas, addressed the Female College. His address was timely, instinctive and pathetic. His theme, Christian Female Education the hope of the world. An analysis of this address would be a feeble portraiture of its force. The speaker was in the speech, and the speech came from within the speaker. Drawing illustrations from the scenes, he said, as the waters from these springs once turned a mill that furnished bread for the inhabitants of the community so this school gives food for mind and heart. As the College situated on the side of the mountain presented

a more extended view than could be had at the base, so from the top of the mountain above the College could be seen other objects above and far beyond, so College training gave an importance to life, by way of which approach could be had to the higher spheres of life, which could take in the surrounding energies of the times. As the speaker portrayed the ameliorating influences of Christian female character from girlhood to the end of life one asked, "What is sweeter than a girl?" The climatic reply in keeping with the address was, "Her mother." An entire copy of your paper would not be sufficient to report all the good things that were heard, seen and felt. Let it suffice to say that all the fears that were felt consequent upon the death of Gen. M. P. Lowrey, D. D. the first President have given place to cheerful hope in the fitness and ability of Elder W. T. Lowrey, A. M., the second, the son of the first, aided by Prof. W. E. Berry, Mrs. Modena Lowry Berry, the lady principle, and other efficient teachers, grand and inviting are the possibilities of the future. In conclusion: all of the students, save two, little seven year old girls, that were not already professors of religion, became such during the session, they matriculated for the upper and heavenly school.

L. R. B.

June 22, 1886.

The Columbus Baptist Church and Sam Jones.

At a largely attended conference of the first Baptist church, Columbus, Miss., held after the prayer-meeting June 17, 1886, the pastor made a calm and full statement of the facts concerning our relations to the late meetings conducted by Messrs Jones and Small, and the recently published charges made against us by these evangelists; whereupon the Rev. Dr. T. C. Teasdale offered the following Preamble and Resolutions, which were unanimously adopted by a standing vote, viz:

WHEREAS, In a letter of Rev. Sam Jones, which was read publicly by Rev. Sam Small, in their meeting in Indianapolis, Indiana, on Monday, the 6th inst, Mr. Jones admits that he said in his meetings in this city, "that all who said that immersion is the only and exclusive form of baptism, are liars."

And

WHEREAS, In his excuse for using this offensive language to the Baptists in this city, and to the millions of immersionists throughout this country, he alleges that the Baptists "were engaged in an open and aggressive system of proselytism, especially among the younger people." And that "they went so far as to confuse the minds and conscience of many converts, and to imperil their new born faith. In some instances the children of parents of other than the Baptist faith, were urged, while absent from their homes and friends, to join the Baptist church, upon the positive statement that its mode of baptism alone could be to them the seal and sure witness of their souls salvation. Others were led to understand that they would be damned if they were not immersed. They were thus led to doubt the reality of the religion of their father mothers and families from time immemorial, and in this dilemma to draw back from their profession of Christ. In this emergency of danger to so many souls, produced by a spirit so jesuitically at variance with the union work of evangelism in which we were engaged, and which God was so mightily favoring, I indignantly protested against this species of proselytism." Now, therefore

Resolved, 1 That as a church and people, we do solemnly declare that no such system of proselytism, as is here charged against us, was adopted, or pursued, or countenanced by us, in any way, during the meetings of Jones and Small in our city; and we challenge Mr. Jones to give his authority for so grave and unjust a charge against the Baptists of this community.

Resolved 2, That no Baptist minister or intelligent layman in Columbus, ever taught that our mode of baptism alone could be to the converts the seal and sure witness of their souls salvation. And the man or woman cannot be found in our church, who ever taught or believed that the converts "would be damned if they were not immersed."

In the first place, we do not believe that either baptism or the Lord's Supper is a seal of salvation. We hold, as we think the New Testament teaches, that the blood of Christ alone is the seal of the sinners salvation. And in the second place, we totally repudiate the doctrine of baptismal regeneration. We believe that a man might be immersed seventy times in the Jordan, and if he had not true heart faith in the Lord Jesus Christ, it would profit him nothing. Indeed, it is a fundamental principle of our faith, that a man must be saved before he can be properly admitted to the sacred rite of baptism. It is said, Acts, ii 47: "And the Lord added to the church daily the saved." and we adopt the principle most heartily.

Resolved 3, That it is due to us, as a church, and to the large and respectable denomination to which we belong, that Mr. Jones should retract the allegations which he has made against the Baptist church of Columbus. It is possible that he was misinformed in regard to the things whereof he affirms so positively. If so, he should give us names of the parties by whom he was so grossly imposed upon. We challenge him to produce a single example of proselytism on our part, either in the schools or in the city generally, during the progress of his meetings in our midst. We are quite sure that no such case occurred.

Resolved 4, That it is an undeniable fact, that the Baptists generally co-operated heartily with Jones and Small in their meetings here. They assisted as ushers, collectors and contributors; and as Mr. Maxwell, their musical leader, knows, they rendered important assistance in conducting the music on the occasion.

Our ministers and members co-operated in prayer and in the inquiry room, and did what they could to make the meetings a success; and we respectfully submit to all who love candor and fair play that we deserved decidedly more honorable treatment than that accorded us by Mr. Jones.

Resolved, 5, That a copy of these resolutions be sent to Mr. Jones, and that the city press and Baptist papers throughout the country be requested to publish them.

In behalf and by order of the Church, June 18, 1886.

C. E. W. DONBS

Moderator.

W. L. Jobe, Clerk.

Special to Yalobusha, Oxford Baptist Association.

Dear Brothers and Sisters.

Our State Convention will soon meet and our collection for missions are falling short. Our Association has been a leader. We must sustain our reputation. This is a personal letter to you. Will you not send me as soon as possible one dollar for the Lord? What a privilege offered to you to do something for Him who has done so much for you.

E. B. MILLER,

Sec. Association Board.

Grenada Miss.

The RECORD for four months, for 50 cents.

OUR PULPIT.

THE RAISING OF LAZARUS.

BY THE REV. ALEXANDER MACLAREN,
D. D.

"And when Jesus had thus spoken, he cried with a loud voice, Lazarus, Come forth. And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin." John 11: 43, 44.

The series of our Lord's miracles before the Passion, as recorded in this Gospel, is fitly closed with the raising of Lazarus. It crowns the whole, whether we regard the greatness of the fact, the manner of our Lord's working, the minuteness and richness of the accompanying details, the revelation of our Lord's heart, the consolations which it suggests to sorrowing spirits, or the immortal hopes which it kindles.

And besides all this, the miracle is of importance, for the development of the evangelist's purpose, in that it makes the immediate occasion of the embittered hostility which finally precipitates the catastrophe of the cross. Therefore, the great length to which the narrative extends.

Of course, it is impossible for us to attempt, even in the most cursory manner, to go over the whole. We must content ourselves with dealing with one or two of the salient points. And there are these things in this narrative which I think well worthy of our notice. There is the revelation of Christ as our Brother, by emotion and sorrow. There is the revelation of Christ as our Lord, by his consciousness of divine power. There is the revelation of Christ as our life, by the mighty life-giving Word. And to these three points I ask you to turn briefly this morning.

I. First, then, we have here a revelation of Christ as our Brother, by emotion and sorrow.

This miracle stands alone in the whole majestic series of his mighty works by the fact that it is preceded by a storm of emotion, which shakes the frame of the Master, which he is represented by the evangelist not so much as suppressing as fostering, and which diverges and parts itself into the two feelings expressed by the groans and by the tears. The word which is rendered in our version, "He groaned in the spirit," and which is repeated in the narrative twice, is, according to the investigations of the most careful philological commentators, expressive not only of the outward sign of an emotion, but of the nature of it. And the nature of the emotion is not merely the grief and the sympathy which distilled in tears, but it is something deeper and other than that. The word contains in it at least a tinge of the passion of indignation, as it is expressed in the margin of the Revised Version. What caused the indignation? Cannot we fancy how there rose up, as in pale, spectral procession before his vision, the whole long series of human sorrows and losses, of which one was visible there before him? He saw in the one individual case, the whole genus. He saw the whole mass represented there, the ocean in the drop; and he looked beyond the fact, and linked it with its cause. And as there rose before him the reality of man's desolation through sin, and the thought that all this misery, loss, pain, parting, death was a contradiction of the divine purpose, and an interruption of God's order, and that it had all been pulled down upon men's desperate heads by their own evil, and their own folly, there rose in his heart the anger which is part of the perfectness of humanity when it looks upon sorrow linked by adamantine chains with sin.

But the lightning of the wrath dissolved soon into the rain of pity and of sorrow, and, as we read, "Jesus wept." Looking upon the weeping Mary and the lamenting crowd, and himself feeling the pain of the parting from the friend that he loved, the tears, which are

the confession of human nature that it is passing through an emotion too deep for words, came to his all-seeing eyes.

Oh, brethren, surely—surely in this manifestation, or call it better this revelation of Christ the Lord, expressed in these two emotions—surely there are large and blessed lessons for us. On them I can only touch in the lightest manner. Here, for one thing, is the blessed sign and proof of his true brotherhood with us. This evangelist, to whom it was given to tell the church and the world more than any of the others had imparted to them of the divine uniqueness of the Master's person, had also given to him in charge the corresponding and complementary message—to insist upon the reality and the verity of his manhood. His proclamation was, "The Word was made flesh, and he had to dwell on both parts of that message, showing him as the Word and showing him as the flesh. So he insists upon all the points which emerge in the course of his narrative that show the reality of Christ's corporeal manhood.

He joins with the others, who had no such lofty proclamation entrusted to them, in telling us how he was "bone of our bone, and flesh of our flesh," in that he hungered and thirsted and slept, and was wearied, how he was man, reasonable soul and human spirit, in that he grieved and rejoiced, and wondered and desired, and mourned and wept. And so we can look upon him, and feel that this in very deed is One of ourselves, with a spirit participant of all human experiences, and a heart tremulously vibrating with every emotion that belongs to man.

Here we are also taught the sanction and the limits of sorrow. Christianity has nothing to do with the false stoicism and the false religion which is partly pride and partly insincerity, that proclaims it wrong to weep when God smites. But just clearly and distinctly as the story before us says to us,

"Weep for yourselves and for the loved ones that are gone," so distinctly does it draw the limits within which sorrow is hallowing, and beyond which it is harmful and weakening. Set side by side the grief of these two poor weeping sisters, and the grief of the weeping Christ, and we get a large lesson. They could only repine that something else had not happened differently which would have made all different. "If thou hadst been here, my brother had not died." One of them sits with folded arms in the house, letting her sorrow flow over her pained head. Martha is unable, by reason of her grief, to grasp the consolation that is held out to her; her sorrow has made the hopes of the future seem to her very dim and of small account, and she puts away "Thy brother shall rise again" with almost an impatient sweep of her hand. "I know that he will rise in the resurrection at the last day. But, oh, that is so far away, and what I want is the present comfort." Thus oblivious of duty, murmuring with regard to the accidents which might have been different, and unfitted to grasp the hopes that fill the future, these two have been hurt by their grief, and have let it overflow the banks, and lay waste the land. But this Christ in his sorrow checks his sorrow that he may do his work; in his sorrow is confident that the Father hears; in his sorrow thinks of the bystanders and would bring comfort and cheer to them. A sorrow which makes us more conscious of communion with the Father, who is always listening, which makes us more conscious of power to do that which he has put into our hand to do, which makes us more tender in our sympathies with all that mourn, and swifter and readier for our work—such a sorrow is doing what God meant for us, and is a blessing in so thin a disguise that you can scarcely call it veiled at all.

And then, still further, there are here other lessons on which I have

no time to touch. Such for instance, is the revelation in this emotion of the Master's, of a personal love that takes individuals to his heart and feels all the sweetness and the power of friendship. That personal love is open to every one of us, and into the grace and tenderness of it we may all penetrate. "The disciple whom Jesus loved" is the evangelist who, without jealousy, is glad to tell us that the same loving Lord took into the same sanctuary of his pure heart Mary and Martha, and her brother. That which was given to them was not taken from him, and they each possessed the whole of the Master's love. So for every one of us that heart is wide open, and you and I, brethren, may contract such personal relations to the Master that we shall live with Christ as a man with his friend, and may feel that his heart is all ours.

So much for the lessons of the emotions, whereby Christ is manifested to us as our Brother.

II. And now turn, in the next place, and that very briefly, to what lies side by side with this in the story, and at first sight may seem strangely contradictory of it, but in fact only completes the idea, viz: the majestic calm consciousness of divine power by which he is revealed as our Lord.

At one step from the agitation and storm of feeling there come "Take ye away the stone." And in answer to the lamentations of the sisters the great and wonderful words, "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" And he travels back there to the message that had been sent to the sisters in response to their unspoken hope that he would come. "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." And he shows us that from the first moment, with the spontaneousness which, as I have already remarked in previous sermons in this course, characterizes all the miracles in John's Gospel, "He himself knew what he would do," and in the consciousness of his divine power, had resolved that the dead Lazarus should be the occasion for the manifestation of the flashing out to the world, the glory of God in the life-giving Son, and then in the same tone of majestic consciousness, there follows the thanksgiving *propter* the miracle.

"I thank thee that thou hast heard, and I know that thou hearest me always, but because of the people which stand by I said it, that they may believe that Thou hast sent me." The best commentary upon these words, the deepest and the fullest exposition of the large truths that lie in them concerning the co-operation of the Father and the Son, is to be found in the passage which we have read this morning from the fifth chapter of this Gospel wherein there is set forth, drawn with the firmest hand, the clearest lines of truth upon the great and profound subject, "The Son does nothing of himself," but "whatsoever the Father doeth that doeth the Son likewise." A consciousness of continual co-operation with the Almighty Father, a consciousness that his will continually coincides with the Father's will, that unto him there comes the power even to do all that Omnipotence can do, and that though we may speak of a gift given and a power derived, the relation between the giving Father and the recipient Son is altogether different from, and other than the relation the man that asks and the God that receives. Poor Martha said, "I know that even now, whatsoever thou asketh of God he will give." She thought of him as a good man whose prayers had power in heaven. But up into an altogether other region soars the consciousness expressed in these words as of a divine Son whose work is wholly parallel with the Father's work, and of whom two things that sound contradictory can both be said. His omnipotence is his own, his omnipotence is the Father's. "As" the Father hath life, "and," there-

fore, power in himself, "so hath he given"—there is one half the paradox—"so hath he given to the Son to have life in himself," and there is the other. And unless you put them both together you do not think of Christ as Christ has taught us to think.

III. Lastly, we have here the revelation of Christ as our Life in his mighty life-giving Word.

The miracle, as I have said, stands high in the scale, not only by reason of what to us seems the greatness of the fact, though, of course, properly speaking, in miracles there is no distinction as to the greatness of the fact, but also by reason of the manner of working. The voice thrown into the cave reaches the ears of the sheeted dead.—"Lazarus, come forth." And then, in words which convey the profound impression of awfulness and solemnity which had been made upon the evangelist, we have the picture of the man with the grave-clothes wrapped about his limbs, stumbling forth and loving hands are bidden to take away the napkin which covered his face. Perhaps the hand trembled as it was put forth, not knowing what awful sight the veil might cover.

With tenderest reticence, no word is spoken as to what followed. No hint escapes of the joy no gleam of the experiences which the traveler brought back with him from that bourne from whence he had come. Surely some draught of Læthe must have been given him, that his spirit might be lulled into a wholesome forgetfulness; else life must have been a torment to him.

But be that as it may, what we have to notice is the fact, here, and what it teaches us as a fact. Is it not a revelation of Jesus Christ as the absolute Lord of life and death, giving the one, putting back the other? Death has caught hold of his prey. "Shall the prey be taken from the mighty, and the lawful captive delivered? Yea, the prey shall be taken from the mighty." His bare word as divinely operative. He says to that grisly shadow "Come!" and he cometh; he says to him "Go!" and he goeth. And as a shepherd will drive away the bear that has a lamb between his bloody fangs, and the brute retreats snarling and growling, but dropping his prey, so at the Master's voice, Lazarus comes back to life, and the disappointed death skulls away to the darkness.

The miracle shows him Lord of death and Giver of life. And there is another lesson, namely, the continuous persistency of the bond between Christ and his friend, unbroken and untouched by the superficial accident of life or death. Whosoever Lazarus was he heard the voice, and whosoever Lazarus was he knew the voice whosoever Lazarus was he obeyed the voice, and so we are taught that the relationship between Christ and all them that love and trust him, is one on which the tooth of death that gnaws all other bonds in twain hath no power at all. Christ is the Life, and therefore, Christ is the Resurrection. And the thing that we call death is but a film which spreads above, but has no power to penetrate into the depths of the relationship between us and him.

Such, in briefest words, are the lessons of the miracle as a fact, but before I close I must remind you that it is to be looked at not only as a fact, but as a prophecy and as a parable. As a prophecy in a modified sense, telling us at all events that he has the power to bid men back from the dust and darkness, and giving us the assurance which his own words convey to us yet more distinctly. "The hour is coming when all that are in the graves shall hear his voice and shall come forth."

My brother! there, be two resurrections in that one promise, the resurrection of Christ's friends and the resurrection of Christ's foes. And though to both his voice be the awakening, some shall rise to joy and immortality; and "some to shame and everlasting contempt."

You will hear the voice, settle it for yourselves whether when he calls and thou answerest, thou wilt say, "Lo! here am I," joyful to look upon him, or whether thou wilt rise reluctantly, and call upon the rocks and the hills to cover thee, and to hide thee from the face of him that sitteth upon the throne.

And this rising is a parable as well as a prophecy, for even as Christ was the life of this Lazarus, so, in a deeper and more real sense, and not in any shadowy, metaphorical, mystical sense, is Jesus Christ the life of every spirit that truly lives at all. We are "dead in trespasses and sins." For separation from God is death in all regions, death for the body in its kind, death for the mind, for the soul, for the spirit in their kinds, and only they who receive Christ into their hearts do live. Every Christian man is a miracle. There has been a true coming unto the human, of the divine, a true supernatural work, the infusion into a dead soul of the God-life which is the Christ-life.

And you and I may have that life. What is the condition? "They that hear shall live." Do you hear? Do you welcome? Do you take that Christ into your hearts? Is he your Life, my brother?

It is impossible to resist that voice, to stuff your ears so full of clay, and worldliness, and sin and self reliance as that it shall not echo in your hearts. "The hour is coming, and now is, when the dead shall hear the voice of the Son of Man, and they that hear shall live," and obtain to day "a better resurrection" than the resurrection of the body. If you do not hear that voice, then you will remain in the congregation of the dead.

COMMUNICATIONS.

THE BIBLE—ITS STUDY.

Essay Read on the Children's Day at New Zion Church, Copiah County, June 13, and requested for Publication.

BY MRS. MISSIE F. MILSAPS.

The Bible, aside from the revelation contained in it, is the most remarkable book in all the catalogue of books. It is remarkable and extraordinary in a multitude of respects. It is not only one of the oldest books extant, but the most authentic history of the human family, having come down to us complete and full from a misty antiquity through the lapse of ages and the rise and fall of nations, containing the only theory of religion at all satisfying to the human mind, and upon which it may repose with any degree of security. But with these aspects, though the deeper and more important, I shall not deal to-day.

The world is said to be ever progressing, the human mind ever on the alert, and the scope of the human thought ever widening, and the volume of the world's literature growing in bulk and variety, so much so indeed, that nearly all mystery has been solved and cleared away, and to-day the sun of truth shines steadily and full. The genius of all ages and all the climes have labored and pondered and written, and we have the results, (and they are tremendous) and yet the remarkable fact remains, the Bible is still the "book of books," even in a literary sense, and fills a larger space than any other. In mere fine writing, in diction—in tone—in dignity in metaphor, and indeed in all that goes to make up a model composition, it is said by competent critics to be still without a peer. It always hews square up to the line of the most exacting rhetoric, — full enough, strong enough—but never superfluous. So grand a model is it, that to-day it is more drawn upon by speakers and writers than any other single book. It is, in short, to the whole world with her myriad babbling tongues, what Homer was to the Greek or Shakespeare is to the English speaking people. All nations have their

favorite resorts and places to look at and admire. They are criticised and discussed so much by each other that we are sometimes at a loss to ascertain the most famous. Literature has, too, its noted places, so to speak, its great authors, orators and essayists. Readers of books might be called tourists in literature, and they are often puzzled like other sight-seers as to where they will go this summer. All have some merit and are worth an acquaintance. All too have their defects and general disagreeableness.

Byron had splendid genius, he flashed upon and astonished mankind, but the glare of his genius is baleful, still if you want to see a superb display of genius you must see Byron, although like the excursionists to Mt. Vesuvius, you will be in danger of the deadly lava flow. Shakespeare is the great fountain head of English language, and yet he violates all rules of rhetoric and has been consigned by all the critics of the ages since his day to oblivion, but like his own Banquo's ghost will not down, so that you must still see Shakespeare too, you must not copy him. Milton too, is an oasis in literature, where some scholars go and all the lesser literary travelers, and yet he is only an attenuation of the bible history of the fall of man—a kind of "linked" sweetness long drawn out. But there is no disagreement in the common consent of mankind that the great mountain ranges of thought, where peak on peak rise in sublime gradation, till cloud capped are found in the bible. Here too are the dewyest valleys, the quaintest vales, the calmest lakes, the rosiest bowers. The air is sweet and healthy, the verdure green as greenest fields. Nothing here overdone and nothing underdone. You come away feeling and sighing that you have indeed seen real substantial mountains, you come away invigorated and with nothing to regret.

Imagine, if you can, some modern letter writer of the Harriet Beecher Stowe type visiting Mt. Etna, and then imagine her long-drawn, florid description of the same to the popular magazine, then turn to Genesis and read a description of the formative process of Creation.

"The earth was without form and void and darkness dwelt upon the face of the great deep." The one is a puerile and tedious description of a fiery eruption of a mere pimple on the earth's surface, while the other heaves into place the machinery of creation in a simple sentence, which will forever stand as a model of strength and terseness.

Imagine, if you can, some modern school boy fresh from the theological seminary, with all "his blushing honors thick about him," leading the congregation in prayer. See the gush and glow of his flowers of rhetoric. Then turn to the Lord's Prayer. The one is addressed to the audience, the other is a simple confiding comprehensive petition addressed to the throne above; the one is disgusting and almost irreverent, while the other is a model of sweetness, pathos and completeness.

Compare the sermon on the mount with its one hundred and twenty distinct propositions to Talmage overdrawn sensational preaching, or to Sam Jones' balderdash. In the one you have finely polished diamonds in exquisite setting, in the other the ephemeral flare of paste. "Blessed are they that mourn, because they shall be comforted." No mortal tongue ever uttered a sentence of such unique sweetness and beauty of expression.

No where in human thought are tears and smiles so close together. At a State dinner in Washington on one occasion when Daniel Webster was the central figure, a butterfly of fashion asked him who was the greatest lawyer he ever knew, supposing, of course, the remark would start a flow of reminiscent anecdote. Studying awhile, his fine black eye assuming a far-away expression, he replied that he did not know; great cases make great lawyers, but the greatest law speech I ever read was Paul before King

BAPTIST RECORD.

J. B. GAMBRELL,
W. S. PENICK,
L. S. FOSTER,

EDITORS.

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., JULY 1, 1886.

EDITORIAL.

TAKE NOTICE

All persons who expect to attend the Baptist State Convention, to meet in Meridian, Thursday before the 4th Sunday in July, are requested to forward their names at once to T. C. Carter, Meridian, Miss.

APPOINTMENT

Elder J. T. Christian will preach at the following times and places:

Baldwyn, July 7.....at night
Boonville, " 8.....at night
Rienzi, " 9.....at night
Corinth, Sunday morning and night.

Friends please circulate appointments.

NOTES AND COMMENTS.

Baptized five yesterday and received one by letter. We are growing. Sunday-school, 200; collections, \$5 a Sunday; church-members, 106. O. L. Bailey.....The Alabama Baptist State Convention meets at Birmingham, July 15—one week earlier than the Mississippi Convention.....As a rebuke to scandal-mongers, Dr. Jno. Hall says: "One who is healthy does not wish to dine at a dissecting table.".....The Western Recorder says: "The new Baptist paper for Alabama is to be published at Talladega, with Dr. Renfro as editor and proprietor.".....The five young ministers who have just graduated at Clinton all intend taking a course at the Southern Baptist Theological Seminary, but may not be able to do so at once.....We hereby return thanks to Maj. Barksdale for a copy of the arguments used by Rev. Charles W. Baldwin, Mrs. Mary H. Hunt, Rev. Wm. A. Bartlett, H. B. Moulton and W. T. Switzer before the committee for Scientific Temperance Education.....Louisville Association will have a good representation at the Convention.....Some churches build up their pastors, so that when they leave they are always stronger; others break them down—and principally by not paying their salaries, and by little criticisms.....There are a thousand Baptists in Mississippi and Louisiana, who would take the Record four months for 50c.....Some forlorn brother will turn up at the Convention without having a home assigned him, and it will all be his own fault because he would not forward his name to the committee. Let it not be you, brother.....Passing Kosciusko Monday night, we learned that Sister Nelson, the pastor's wife, is very ill. Let prayer be offered for her recovery.....The outlook at Ackerman is very bright. A neat church house will soon be completed. It is arranged for the opening service to occur on the 4th Sunday in August. The Senior editor of this paper will preach the sermon and assist in a meeting of days. The Baptists in all the surrounding country will be invited to come and rejoice with the Ackerman people.....The Baptist Theological Seminary whose commencements have just been held have graduated in all about 150 young ministers. It is said by some who have investigated the matter that this number will not supply the deficiency made by death and old age. But then many young men will go into the work who have graduated from literary institutions only or who have taken only a partial theological course.....We fell in with a brother recently who gave rather a novel reason why he could not be a member of any other than a Baptist church. He said, "Other denominations only claim to be branches of the church. But our Lord told his disciples that in cases of discipline, the last resort should be to report an inexcusable brother to the church. If you have only a branch of the church this command cannot be obeyed, for the Savior does not say 'tell it to a branch of the church,' but to 'the church.' Therefore as these denominations cannot obey this command and cannot exercise Scriptural discipline, I could not unite with them.".....Gov. McEnery has signed the Louisiana Sunday law much to the disappointment of the bad element of the State. Mississippi is deeply interested in the moral regeneration of our sister State.....Ever reader of this paper ought to pray for the heroic army of Prohibitionists, who are fighting for their homes in Warren county. The Lord

teach their hand to war and their fingers to fight.....Pastor Eager, of Mobile, has been given a 3 months leave of absence, which he will spend in Europe. He could send us back some charming letters. By the way, Brother Eager was once missionary in the swamps of Louisiana.....We rode several hours this week with Elder E. B. McNeil, of Jackson, Tenn. He is an ex-Mississippian and has not lost his love for his mother State. It was good to talk with him of days gone by and to hear him say that Tennessee will rise out of her difficulties and act well her part.....We had a good talk with Elder J. T. Christian the other day. He says there are lots of good Baptists in Tennessee, but he likes the Mississippi way and feels very much like casting in his lot with us. Some of our churches would do well to call him.....Pastor Fancher, of Louisville Association has more than raised the pledges of his churches. French Camp has contributed \$1.40 per capita. This is excellent.....The L. M. Society of Gloster has sent \$5.00 for State Missions. What will the other churches do?.....Solis church will make about \$40 for Mississippi College this year.....The Secretary spent Sunday and part of Monday in Starkville. That company of saints will raise \$75.00 for education this year.....Promptness and faithfulness in gleaming the tithes is what is needed now. Every little will help.....I believe a tired editor can enjoy a flower while living, more than when it is laid on his grave; I offer you one; a Methodist brother has just been to see me and expressed his delight over your course in reference to the Booth killing and the the Ledger." Really it does help an editor occasionally to know that good people approve his course.....In one mail three sensible brethren sent in names without giving any post-office. Of course, we could only write back and that made delay. Nevertheless, somebody will think we ought to have done better.....With my present convictions I don't see any reasons for changing our relations with the RECORD.—G. M. Harrell, Minden, La. We want the brethren to do the best thing for themselves.....The great mass of the people demanded a reform on the whisky question and now that the Legislature has refused to act in the matter, it is but a question of time when Prohibition will be the law of Louisiana including New Orleans which will bring prosperity to country and city.—Robeline Reporter, (La.).....The Texas General Convention met for the first time on the 20th inst. This no doubt is the most important Baptist meeting ever held in Texas.....Wake Forest College has an endowment of \$130,000. North Carolina is jubilant over the prospects of their Institution.....The Biblical Recorder quotes Rev. C. Durham as saying: "The 'New Theology' equals four nothings—Nothing needs to be believed, nothing in particular except some statements of the Bible; needs to be renounced; nothing special needs to be done; and nothing worthy of mention needs to be expected." And this is about the best way of putting it that we have ever seen. The Old Theology is just the opposite. Much is to be believed; much is to be renounced; much is to be done; and much is to be expected.—Christian Index.....Not satisfied with all the good things which have fallen into the lap of Wake Forest College of recent years, the Biblical Recorder now proposes a \$3,000 apparatus by next session.....Many brethren all over the State would be glad to greet Elders Clarke, Thigpen, Chapman, Moore, Johnson and other good brethren at Meridian.....News reached us last week that Brother Lang Souter, of Pontotoc, was at the point of death. We hope to learn shortly that his valuable life has been spared.....Elder J. C. Foster speaks of having taken dinner with Mr. Wilson who last December took to himself our good friend Miss Sallie B. Hooper. A very pretty story he tells of them. Well, preachers do not have it all bad. It is always good for them to fall into such hands as the Wilsons. If we ever pass that way Miss Sallie may put on the coffee pot.....Judge Tate writes us that the Prohibition struggle in Pike county promises a victory for the right. After an address on the subject at Bobochitto last night, there was almost a unanimous rising vote in favor of the dry ticket.....We regret to hear that Sister Collins, of Ryhalia, had the misfortune to break her ankle. We tender our sympathies.....Elder R. N. Hall has resigned his pastorate at Summit.....A notable burial occurred in Copiah county on the 25th ult. The following telegram to the Sword and Shield will explain: "King Alcohol buried a thousand votes deep in Copiah.—W. A. Mason." That will do for one day. Simpson county, also, went dry. But Yallahusha went wet, two to one. A good week. We will get Yallahusha next time.....Sheriff Boyd, of Pike county, will take sub-

scriptions to the RECORD and forward the same. The brethren in Pike will do well to remember this. Dr. Sample will represent us specially at Summit.

SAM JONES AND THE BAPTISTS

It belongs to great men to make great mistakes. Sam Jones is a great man, and he made a great mistake at Columbus when he rudely offended a large class of his co-laborers, by a coarse and foolish remark. He made a far greater mistake in trying to justify his unfortunate remark by charging Baptists with doing what is absolutely certain they did not do; i. e. Attempt to proselyte people to doctrines which they have ever held to be rank heresy. Falsehood has a way of breaking down of its own self, by its inherent weakness.

The resolutions of the Columbus church, published in this issue, are to the point and are sufficient. For our part, we take an interest in the good work done by Brother Jones, but we are not willing to be abused and then misrepresented by him. And in this, all his brethren will say we are right. No doubt they regretted his unfortunate remark, and will more regret his still more unfortunate explanation. The remark could be easily condoned as having slipped out without thought, the explanation is deliberate.

Since writing the above our eye has fallen on the following in the Times-Democrat:

Rev. Sam Jones preached his farewell in Dr. Jeffrey's Baptist Church in Indianapolis Tuesday. The reconciliation between them was brought about in open meeting the day before. Dr. Jeffrey having offered the prayer walked across the pulpit and gave Sam Jones his hand. The latter grasping it warmly, said: "It is a fit conclusion, for the work of grace in this city," he added, "if the Baptist brethren construe my remarks as a reflection on them as a denomination, I retract the word 'liar' as construed to apply to them, for I would no more reflect on that denomination of Christian people than I would upon my own and children. May God bless that denomination as he blesses the Methodists, Presbyterians, and others who love Christ." This brought Dr. Jeffrey again to his feet, and he responded with feeling: "Heartily accept this broad and am- explanation and retraction by Brother Jones. I am satisfied that he has a great kind heart, and that the word was a slip of the tongue."

THE CODE.

The revival of the custom of settling disputes "by the Code" at Vicksburg last week, makes some remarks on that relic of barbarity appropriate.

Duelling is essentially coarse and vulgar, and has no proper place among a refined and Christian people. It never settles any point of honor. In former times, when animal courage was esteemed the chief virtue, a resort to combat, attended by ridiculous punctilio, was common. The world, however, has been steadily marching toward the reign of conscience and mind. The gladiator and his modern successor, the dueller have fallen into disrepute with the best class of people. Civilized States have formally declared against the foolish custom, so that it is now an offense against law to give or accept a challenge.

We can think of nothing to recommend the practice. It is a breach of morals. A deliberate shooting of a fellow-being is nothing short of murder. And even when, as is common now-a-days, it is not expected that anyone will be hurt, it is a wicked trifling with life.

Duelling has no connection with honor, seeing that the most honorable men in the country stand lastly condemn it. And, if one man fights another, even kills him, his honor is wounded, not healed.

Certainly it is against good citizenship, since the laws condemn it, and every good citizen is bound to uphold the law. It is not too severe that those who engage in the practice should forfeit their citizenship.

It is equally against humanity, for while people are not hurt in these later times, men do greatly distress their wives, children and

other near friends, and sometimes hurt each other.

It is not brave, for very few men really wish to fight, but are whipped into it by a vicious public sentiment of the immoral classes. It is, therefore, really cowardly, for the most part.

The practice is not even a genuine exhibition of bad temper: it is a deceit and a cheat. It is difficult to know what to say of this feature of a practice, which is altogether bad. Real men do abhor shams, and what is the modern duel but a sham, a kind of bluff and no body hurt. If men meant what they pretend to mean and were not so scared they would certainly kill each other. It is generally a farce of a bad order, and even a wicked man should hold himself above acting in it.

Let us hope that the young men who are coming on the stage now will give this relic of the dark ages its proper rating.

COUNTRY PASTORS.

We wish to put in a word for the attendance of country pastors at the Convention. They are needed. Necessarily the methods of work in the towns and the country must vary a good deal on account of the variance in circumstances. Then, too, the larger part of our strength is in the country, and it needs to be felt more in the councils of the brotherhood. If country pastors would come to the Convention and enter freely into its deliberations, they could help much in adjusting plans to the real needs of the churches. And while they can give help, they will, also, receive help. It is important that the Convention should represent all classes of our people. Country pastors have not been enough in our great convocations. The churches will do well to send their pastors to the Meridian meeting.

It has been known to many for some time that trouble more or less serious existed in the State University. During the year a spirit of insubordination seems to have dominated the student body, many hurtful things were done by them and the good name of the University greatly compromised.

At the recent Commencement the Trustees thought it best to reorganize the faculty, and, therefore, declared every chair vacant. Afterwards a number of the old Faculty were re-elected, leaving others out. We understand that it is said that there was no intention to reflect on the gentlemen not re-elected, and that all or a part of them may be elected at the next Board meeting. This course, we are bound to think was unfortunate; but we wish to bespeak for the Trustees in their delicate and responsible position, a fair degree of leniency of judgment. The University, which ought to be the pride and glory of the State, is now in a very critical condition. It is not a time for any of us to say hasty or hurtful things. The Trustees need to act with discretion, and the friends of the school should stand ready to aid the Board in every just and reasonable effort to place the affairs of the Institution on a proper footing.

We have but two thoughts to present now:

First, the students who are known to have had any part in the riotous proceeding of the last session, to a man, should have their names stricken from the register, and their connection with the University severed once for all. No school can prosper if it is influenced in its policy by the students.

In the second place, whatever reorganization may be thought necessary, it will be fatal for the University for it to take on a denominational cast. This came near destroying it some years ago. No denomination can claim rights in a State institution; but whenever a State institution drifts into practical control of one or two denominations, it will be sure to lose its influence with other denominations, and so lose their patronage, and in the end provoke their open opposition.

OUR SCHOOLS.

We are glad to print notices of the closing exercises of our schools, but let it be understood that only one notice of a school will be printed. The line must be drawn somewhere and that is the best place.

This paper circulates more extensively than any other in the State, and in the best families. It is, therefore a most excellent advertising medium. It gives us pleasure to help the schools and the RECORD needs their help. It certainly ought to be mutual.

Mississippi College Commencement.

We reach the college grounds Sunday morning, the 20th. An examination of the Primary and Preparatory departments was conducted on Thursday night, and now the members of these departments are free to enjoy the rest of the vacation. The two literary societies held their anniversaries on Friday night, with suitable orations, and on last night several young men contended in the declaiming of original speeches for the Trotter medal.

It is a pleasant Sabbath morning and Rev. R. A. Venerable is now delivering the commencement sermon before the College and Female Institute. He has announced as his text the words of the Apostle Paul: "With the heart man believeth unto righteousness, and with the tongue confession is made unto salvation," and the words of James: "Show me thy faith without thy works and I will show thee my faith by my works." He has insisted upon the prominence of faith in a personal Savior, which is seen in Scriptures, and now is urging that such a faith necessarily produces assimilation and conformity of character to this personal Christ; and co-operation with him in the great work of human salvation. From this truth of a personal Savior come the conclusions, that Christianity is not a mere system of doctrines, but it is a variety of experiences flowing from personal faith in Christ; that trust in Christ puts a man in harmony with himself—it harmonizes all the discordant elements of the being—and that it places him in harmony with God—there is no grander thought than to be a co-worker with God.

It is now Sabbath night. Superintendent Walne has held a delightful session of his Sunday School during the afternoon, in which they were entertained by addresses from brethren connected with the College in the past. Now the sermon before the Society of Missionary Inquiry is being delivered by W. S. Penick. He announces as his text the words of Caleb, one of the faithful spies, "Let us go up and possess the land at once, for we are well able to do it." In language chaste and elegant the picture of the spies' report to Israel is made to pass in review. The craven unbelief of the ten and the strong faith of the two is presented. Strong faith in the God who had protected Israel led these two men to urge the people to trust him still, and so. They agree with the ten as to all the difficulties—none of these would they conceal—but faith in God induces their counsel to go. They say, "Let us go," realizing the necessity of united action and the power of a shoulder to shoulder endeavor. The faith of these two men is an illustration of the spirit with which the last command of the Savior should be obeyed. While there should be no attempt made to thrust open the door to the nations, there should be a constant readiness to go just as soon as the door is swung open by providence.

The preacher ceases and the pastor leads a young man down into the baptismal font and buries him "with Christ in baptism."

It is Monday morning. The Hermetic Society is joyfully celebrating a re-union of all of its old members with its present workers. Mr. D. J. Morrison gracefully welcomes the members and visitors and a cordial response is made by Mr. Albert Bozeman. Capt. W. T. Rat-

liff, so long known as a Baptist worker in the State, now details in a spicy manner some of the earlier history of the society, and Rev. T. J. Walne furnishes additional reminiscences. Pastor King, of Greenville, now takes up the Society's history and gives vivid pictures from its pages, paying loving tributes to J. W. Sandford, H. T. Haddock and T. J. Rowan.

Mr. E. M. Thomas, of Greenville, furnishes reminiscences of his pleasant memories of the Society. Mr. J. H. Anderson, of the Kosciusko Star, now "unlimbers" and entertains the audience with his sallies of wit and carries off the palm, both for what he says and the way he says it. Mr. J. W. Price gracefully closes the re-union.

It is night. The rain has been pouring during the afternoon and the M. C. Rifles could not complete their drill. Col. C. E. Hooker is now entertaining the members of the Hermetic and Philomathean Societies, the Lesbian Society of the Central Female Institute and a large audience, with an address upon the subject: "Has the South a future?" His brilliant thoughts can be heard and enjoyed better than reported.

Rev. S. G. Cooper delivers four Hermetic diplomas to Messrs Merrill, Martin, Threlkeld and Watkins, and Mr. Rogers delivers a Philomathean diploma to Mr. Boone.

Before the Alumni Association, Rev. W. T. Lowrey, Tuesday morning delivered an admirable address on Evolution and Revolution—not scientific evolution, but practical, social and historical evolution. In a forcible manner the truth is presented that in all the ages, in all history, evolution prepares the way for revolution and then follows revolution in the steady outgrowing of the results accomplished by revolution.

In the afternoon occurs the Philomathean re-union. A welcome is extended by Mr. J. R. Gullidge, and upon the part of the old members Mr. Geo. Anderson, of Vicksburg, felicitously responds. Rev. W. C. Friley gives some interesting reminiscences of the past of the Society. Dr. C. R. Henderson commends good libraries as essential to mental health. The Philomatheans were disappointed in securing the speakers expected.

It is night. The clouds are again pouring out of their "garnered fullness." The graduates are to "finish off." The class consists of five young ministers. The second honor has been won by Mr. A. C. Watkins, and after prayer and music he delivers an address, on the subject: "The new moon has the old in her arms." Mr. J. S. Threlkeld now gives us some thoughts on the "March of Mind." The third honor has been won by Mr. R. W. Merrill, who insists that "Haste in Education is a Curse." Mr. R. M. Boone delivers an address on the subject, "The Man, not the Age." The first honor has been won by Mr. T. T. Martin, son of Eld. M. T. Martin. He gives us some excellent thoughts on "Fidelity to Conviction."

Diplomas are awarded to these five young men by President Webb, who has been at the head of the institution so long. Fatherly words are spoken and tender counsel is given.

The Trotter medal for oratory, won by Mr. A. H. Branch, is delivered by Rev. W. S. Penick. The Price gold medal for elocution, won by Mr. J. E. Phillips, is delivered by Rev. W. C. Friley. The Merrill medal for excellence in written composition, won by Mr. Martin, is delivered by Eld. E. E. King.

The exercises have been marred by the absence in Texas of Dr. B. H. Whitfield for health and the absence of Prof. J. G. Deupree. The session is said to be the best in several respects in ten years.

The community and visitors now give their undivided attention to the varied attractions of the Central Female Institute.

The Board of Trustees conferred the degree of D. D. upon Rev. W. S. Penick of Shreveport La., one of the editors of the RECORD.

LOUISIANA NOTES.

It is just twelve hours over the Queen & Crescent route, from Shreveport to Clinton, the seat of Mississippi College. Owing to the attentions of courteous officers, and the comfortable cars of this admirably managed railway, the journey is made with the minimum amount of distress and fatigue incident to travel of this season of the year.

It was a real pleasure to meet with Dr. Webb, the learned and venerable President of the College, and to spend a few delightful days under his hospitable roof, in the midst of his cultivated family. It was the first time we had met with his son-in-law, the Rev. R. A. Venable, pastor of the First church of Memphis, who was then to preach the Commencement sermon. We have rarely met with any man who gained upon our admiration more rapidly. His fresh way of putting things, his unobtrusive wit, together with his easy, pleasant manner, captivated us at once. His sermon evinced studious thoughtfulness, and critical discrimination. All enjoyed his simple and natural style. We shall be glad to meet him again.

The exercises of Commencement Week were full of interest. The students did themselves and their Alma Mater great credit. We have never heard better speaking at any college. The orations of the juniors, six in number, were fine specimens of oratory, and the committee had some hesitation in awarding the prize medal. The seniors, in their graduating addresses, evinced much native talent and careful training. Indeed, all the speaking we heard was of an unusually high order.

While this Institution is under the fostering care of the Baptists, its influence is by no means limited to this denomination. Students of all denominations seek its halls for training, and very many who are now successfully engaged in professional life are proud to claim it as their Alma Mater. It would be hard to estimate the value of such a great institution of learning. There is no interest under the care of the Baptists of Mississippi of greater importance in the development of the interests of denomination. They ought to endow it thoroughly and thus enlarge its power for good.

We found quite a number of Louisiana boys there, and when we were told that the successful junior in the competition for the prize for oratory was a fine fellow from Louisiana and one of the best speeches of the graduating class was made by another one of our boys, we felt proud of them and of our State.

Time forbids us now making mention of many new and pleasant acquaintances we made at Clinton, and we must reserve several things to be said next week.

KEACHI BAPTIST COLLEGE.

The many friends of this old institution will be glad to know that the trustees have again gotten control of their buildings and other property. They met on last Friday and elected Rev. C. P. Fontaine, of Greenville, Ala., President—a gentleman whom we know to be a splendid scholar and a fine preacher. He was present and accepted the position, and will soon be in our midst.

We shall welcome him as an important accession to our Baptist fraternity, and congratulate the trustees, patrons and friends of this old cherished institution in procuring the services of such an able and scholarly Christian gentleman; and indeed, we congratulate the State of Louisiana in having such a citizen in her midst.

The trustees at the same time elected Prof. G. W. Thigpen, of Alabama, an able and experienced teacher, to the chair of Mathematics, and gave him the control of the boarding department of the College. They also elected a teacher of music, and a principal of the preparatory school. Both of whom are said to be very superior in

their departments. More mention will be made of these hereafter.

The trustees have determined to thoroughly repair the ample college buildings. They have already raised more than \$3,000, and the carpenters and painters are engaged and will go to work next week. By the first of September the whole premises will be put in thorough order, and all the equipments for the comfort and instruction of the students will be on hand, when this cherished institution will, no doubt, enter upon a career of prosperity it has never known in the past.

Keachi is one of our most healthy and beautiful towns, and its people are deeply interested in the success of this school.

The trustees of the college are some of the most distinguished and influential citizens of the State. They have displayed great personal liberality in their contribution for the rehabilitation of the college and we were glad to hear that several prominent gentlemen in the State have volunteered to make handsome donations for putting it on a firm and solid basis. During the meeting on Friday last two gentlemen, not trustees, sent one cash draft for \$200, and the other a subscription for \$250 to be used by the Board for building and other purposes.

The Board of Trustees are sustained by the great Baptist brotherhood of the State, and have received their deepest sympathies in the troubles through which the college has passed during the year; and there never was a period in the history of the college when there was a deeper interest awakened in its welfare. We congratulate the Baptists of Louisiana in the bright and substantial prosperity of the old Keachi Baptist College under its old and perfect charter. Long may it live and scatter its benign influence over our beloved State. The Baptist of the State and all the friends of true education ought to rally around her as she passes from under a cloud, to a brighter and more vigorous life.

THE CONVENTION.

Before another issue of our paper the State Convention will meet. We beg the pastors to make one appeal to their churches, in behalf of our Board work, and if they cannot send it up to our treasurer before hand, bring it up to the Convention. Our treasurer will not close his account until all the money sent up, is paid in. One more effort dear brethren!

W. S. P.

MISSIONS.

CLEANING.

Much of the success of our present effort will depend on the cleaning, this should be done closely. Get all the large collections possible, but do not forget to give every one a chance to give. All should have a chance because all should give. "Every one of you," is the divine requirement. In this connection, we would like to impress upon those who have not been called upon or will not be, to send directly to us. There are many who can send 25 or 10 dollars to help out.

THE COLLEGE.

A goodly number of brethren have promised sums ranging from five to fifty dollars to help meet current expenses of the College this year. Now is the time to send them forward. Let no one fail. Every dollar will be needed.

COMMUNICATIONS.

The University of Mississippi and the Baptists.

At a recent meeting of the Board of Trustees of the University of Mississippi, every chair of the Institution was declared vacant. On the following day the trustees elected five members of the faculty and left five chairs unfilled. In this act our two Baptist brethren, Dr. Quinche and Dr. Johnson, were

left out. So far as could be found out the honorable Board gave no reason why they left out these two distinguished educators. The first had been there twenty-six years. The latter, thirteen. Dr. Quinche had the care of the University during the war, and, no doubt, but the buildings would have been reduced to ashes, if it had not been for his prudent management with the Federal army. A more popular man, and a better teacher I do not think can be found in the State. Without any charge, so far as could be learned, this experienced educator was dropped from the faculty.

Dr. Johnson, who has built up the chair of English, to that point of which it is said by some of the most competent judges, to be now the most difficult place to fill in the University, was also dropped without any charge being made or reason assigned. This has caused considerable commotion in our Baptist ranks. We do not say that this was done because these gentlemen were Baptists, but I believe it calls forth from our denomination an enquiry among ourselves and out of ourselves, as to the cause of this and other things which are connected with the University and the Baptists of Mississippi.

Before this year, if I am not mistaken, the Baptists had no representation in the faculty of the University, except Dr. Quinche, longer than six months at a time and not very often that. And so far as I can learn we had no member on the Board of Trustees. This may have been our own fault. Perhaps, we did not do so other denominations, that is, demand representation. If so, the State was under no obligation to see after our interest as Baptists. Just after the war our lamented Dr. M. P. Lowry did agitate this subject, with others, and he was appointed as trustee. In the regeneration of the State from Radical rule by some means Dr. Lowry was left out and his place filled by a member of another denomination. After this, Brother Otkin, another Baptist was appointed a trustee. At the expiration of his term he was succeeded by a member of another denomination. These accidents happened too often to suit the Baptists, Col. T. W. White was appointed before he joined the church, and since he has been a Baptist has been re-appointed. But so far as he is a Baptist trustee it seems to be purely accidental, and not intended by the appointment to give us representation. As to Col. White, we are not only satisfied with him, but proud to have him on the Board.

Now let us see how the matter stands. We as a denomination number about 65,000 in the State of Mississippi. We have one member on the Board of Trustees. The Methodists in the State number about 60,000 and they have five members of the Board of Trustees. We out number them by 5,000 and they have five trustees to our one. Is this, also, another accident? If I am correctly informed, pretty well every recent appointment has been of this last denomination. The Episcopalians, who have, perhaps not more than one fourth, or less, as many members as the Baptists, have three representatives on the Board. The Cumberland Presbyterians, two; Capbellites, one. The old school Presbyterians, who number, perhaps, not more than 10,000, have four.

These are unfortunate accidents for the Baptists. In the Faculty for 1885-86, the Baptists have had two professors; Methodists three, Presbyterians four, Cumberland and Episcopalians one each. When we put by the side of these 65,000 Baptists who pay their equal part of taxes to support this institution, and send many of their sons and daughters there to be educated, does it not become us as a denomination to lay our claims before the Governor, who has the power to appoint trustees, and before the Board of Trustees who elect the Faculty and respectfully ask them

to consider our claim to equal rights in the State University.

Our Baptist State Convention meets just before the next meeting of the Board of Trustees of the University. At which time—27th of July—the Board will fill the vacant chairs in the University. I believe it our duty at the Convention which meets at Meridian to take some steps to request the trustees to re-instate our two brethren as members of the faculty. Also, to remind the Governor of the fact that we are not properly represented in the Board of Trustees. No doubt our people are somewhat to blame for not taking steps in this matter sooner. We have not been so forward as other denominations in looking after our own interest in the State. The State is diligent enough to look after us for taxes and why should we not look after the benefit of these institutions for our sons and daughters? Our people should speak out for these rights, or they will not receive them.

J. W. LIPSEY.

The General Association of Kentucky.

When we consider the happy location of Bowling Green, its ready access by river and rail, and the warm hospitality of its people it is not surprising that Kentucky Baptists resolved a year ago to hold the next General Association here. They are justly proud of the fact that during the past year 1200 have been added to their membership which now aggregates about 180,000. They have sixty associations in the State, fifty nine of which co-operate with the General Association. They have happily combined a minister's meeting with their annual sessions. The ministry assemble a day in advance of the Association for the discussion of theological questions, following a programme arranged a year before.

The minister's meeting was called to order at ten o'clock June 22d by the former President, Dr. G. F. Bagby, who was re-elected. The first paper read by Dr. S. C. Humphrey was "a call to the ministry."

After noticing the necessary characteristics of the ministry he said it was not of hereditary descent, he father does not call the son, God calls him, as He did Moses, Aaron and Paul. And he labors not for worldly gain and fame, but for souls. Dr. Gardner said, a call to the ministry consists of three things: "a desire to preach, ability to understand the word and the ability of imparting it to others." Dr. J. A. Kirtly read the next paper on the "Relation of the Law to the sinner." He said all moral law is embodied in two commands: "Thou shalt love the Lord thy God with all thy soul and thy neighbor as thyself." Moral law is essential to moral government. Man's depraved nature does not obliterate his relation or retire his obligation. Nor does the provision of grace until he has accepted it.

Dr. Salin, the converted Jew rises to speak. He is commanding in appearance, not tall, but a two hundred pound mass of good humor, with a beaming face. He is a fine preacher, having been converted in Germany while young. He said, "I was brought up under the law. I tried to prove that Christ was an impostor, but to do this I had to study the law. Doing this I saw myself a helpless sinner. The law could not serve me but it became my school-master to lead me to Christ." Dr. Eaton said that Christ did not fulfill the law in order to take our body out from under it, but that thereby he might work out a righteousness that could not be imputed to us.

The next paper was read by Rev. Green Clay Smith on the subject, "How far are ministers of the gospel responsible for the political corruptions of the age."

He thinks that men often ride into office through the influence of money aside from morality and merit. And this is due in too many cases to the influences of the ministry. They should write for the

secular press when expedient, not on politics, but on the great benefits of just laws properly administered.

Dr. Caperton said: "We should separate the minister from the citizen. I don't vote as parson Caperton, but as a citizen of Louisville in the fear of God."

Brother Downen thinks Paul preached politics when he said 'we should be subject to the higher powers.' We should preach politics but not party politics.

Brother W. J. E. Cox read an exegesis on James 3: 2. He drew lengthily on the importance of controlling the tongue. The tongue was made as an organ of grace but the devil often plays on it and then it sounds like a screech owl. The paper was good and was adopted without discussion.

Dr. J. M. Weaver read a paper on the subject: "In what sense, if any, is Evolution scriptural?" The doctrine of Evolution is that all things were evolved from a primordial form.

In all the museums of earth there is not a single specimen indicating the transmutation of species, but the collected remains of all ages indicate that the species have ever remained the same. That Evolution which denies creation is not only unscriptural but unreasonable and absurd.

Dr. Eaton said: "There are several kinds of Evolution. We should avoid the mistake of saying that Evolution is opposed to Christianity. It is true that *aesthetic* Evolution is opposed to Christianity. So *aesthetic* anything is opposed to Christianity."

They have made the fatal mistake of building facts on theory instead of building theory on facts. A century ago they said the Bible must be false because it traced all races—black and white—back to the same family, but now they say the Bible is false because it fails to trace not only all the races of men, but also all the animal creation back through the snail to the simplest forms of life. To illustrate, a century ago they condemned the Bible because it made a bridge fifty feet long, now the same class of long, now the same class of long, now condemn it because it refuses to make a bridge forty miles long. More next week.

J. G. CHASTAIN.

Clinton, Miss.

By request of your Junior I send you a few dots in regard to the last two days of the closing exercises of Central Female Institute. At 10 o'clock a. m., June 23rd, the College Chapel was filled with an attentive audience. The exercise was opened by the Rev. Mr. Mathis, with a fervent prayer for the success of Central Female Institute and Mississippi College.

After a piece of music, Miss Matie Leigh, of Grenada, read an essay on "The Prose and Poetry of Life." The essay was not all school girl sentiment, but contained much of common sense, showing that life cannot be all poetry and yet, happily, is not all prose.

During the course of the exercises there were other essays read by various young ladies as follows: Miss Maude Chilton, "The Daughters of the South Triumphant," Miss Nannie Baskin, "The Number 12," Miss Julia Mimms, "Echo," Miss Ada Walne, "A Gathered Treasure."

All the essays contained special excellencies, to which I would like to call attention, if space would permit. During the course of the exercise the familiar pieces, "The Toy Bridge," "Shamus O'Brien," "Asleep at the Switch," "Nothing to Wear," and "A Legend of Bregenz," were rendered respectively by Misses Henderson, Ball, Lamont, Dodds and Funks. The rendition of each piece displayed ability and skill in elocution and spoke much to the credit of the young ladies and their teacher. The scribe hopes, however, to be pardoned for a special mention of the piece "Nothing to wear," by Miss Dodds. There was a fine point in the piece

and the rendition was so clear and distinct as to be heard by all.

The two concert readings, "The Charcoal Man," and "The Bells," by twelve belles of the Institute, were to many present a new feature of elocution and by no means an uninteresting one.

Just before the morning recess a large number of young ladies perhaps thirty, were called to the stage and introduced to the audience as the anti gum class. All of the thirty had won a prize offered to the one who would chew no gum for ten months. The crowd drew for the prize and Miss Clara Field, of Natchez, was the fortunate party. One can scarcely conceive of thirty young ladies doing without gum for ten months, but such has really been the case. Three cheers for Central Female Institute! Let all the female schools of the South follow her noble example.

At 8:30, o'clock p. m., the Chapel was crowded almost to the extent of its capacity, on both floor and galleries. Your correspondent was very late arriving and had a seat far back in the audience so did not hear much of the exercise. Music, recitation and character scenes were the order of the night. Those who have attended Prof. Menger's concerts need no assurance that the music was good, and the occasion an enjoyable one.

On Thursday morning we again met in the chapel to witness the exercises of the largest graduating class ever sent out by the Institute. Eleven young ladies read essays and received diplomas. Their names with their subjects are as follows:

1. Salutatio—Miss Grace Dudley.
2. Essay of Second Course—"By Tens," Miss Susan Henry Nelson, Clinton, Miss.
3. Essay of Third Course—"The Outlook," Miss Clara Louise Field, Natchez, Miss.
4. Essay of First Course—"Our Daily Paths," Grace Dudley, Utica, Miss.
5. Essay—An Honor of Third Course, "Fallen Cities," Eliza Louise Carter, Goodman, Miss.
6. Essay of Third Course—"Schiller's Marguerite," Kate Yeiser, Edwards, Miss.
7. Essay of First Course—"Ascending the Hill," Lula Williams, Bolton, Miss.
8. Essay of Third Course—"Remember the Reckoning," Margaret Wise, Clinton, Miss.
9. Essay of First Course—"Class History," Frances Townes Leigh, Grenada, Miss.
10. Essay of Third Course—"What the Wind Whispered," Mary Eleanor Jacobs, Utica, Miss.
11. Essay of First Course—"Class Prophecy," Louella Dudley Clough, Natchez, Miss.
12. Essay of First Course—"With Valedictory Addresses," "Let not Fall the Unfinished Wreath," Eliza Jane Cowser, Goodman, Miss.

Of these the "History," the "Prophecy," and the "Valedictory" deserves special mention. Diplomas were conferred with appropriate remarks by President Hillman.

Prizes were then awarded as follows: First prize for essay, to Miss Ada Walne. Second prize for essay, to Miss Maude Chilton and Mattie Leigh. First prize for recitation, Miss Lou Anna Ball. Second prize for recitation, Miss Mamie Henderson.

The Scribe not being an alumna nor an alumnus did not attend the meeting and dinner at the Institute and so must drop his pen at this point and leave the account for one who was there. Allow him to say however, that many of those who were there came away seeming rather too full for utterance.

SCRIBE.

In no other medicinal preparation have the results of the most intelligent study and scientific inquiry been so steadily and progressively utilized as in Ayer's Sarsaparilla. It leads the list as a truly scientific preparation for all blood diseases.

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

POETRY.

The Little Children.

Be kind to the little children!
Ye may not have them long
God may call them in life's morn-
ing
To join the angel's song
Even now, while yet they're thrill-
ing
Our hearts with hope and love,
Their voices may be tuning
For the golden harps above.

Be kind to your little children!
The day may come, too soon,
When you'll mourn with bitter
mourning
By your quiet hearth alone,
And sigh for the noisy patter
Of the feet upon the stair,
And turn in silent anguish,
From some tiny, vacant chair.

Be kind to the little children!
They have their part of pain,
And sorrow leth heavy
On childish heart and brain,
Thank God the pain is transient,
Or the burden were too great,
And childhood's frail endurance
Must fall beneath the weight.

Be kind to the little children!
So oft misunderstood,
So often rebuked and thwarted
When trying to "be good"
So often misnamed "naughty"
When only tired and sad;
So often, alas! discouraged,
When a smile has made them
glad.

Be kind to the little children!
They are blessed by Christ, the
Lord!
You call them tiresome, foolish—
Are you as near to God?
Beware lest you crush the bloss-
om
As it struggles toward the sun;
Take heed how you grieve the spirit
Of one "such little one."

Be kind to the little children!
Ye cannot have them long:
Time's swiftly flowing river
Is hurrying them along
And as careworn men and women
They soon must join the strife,
And fight as you are fighting,
On the battle-field of life.

Be kind to the little children!
In after years may come,
Like the sound of distant music,
The memory of a home;
And the kiss of a long lost mother
"The touch of a vanished hand,"
May win some weary wanderer
To the home of the heavenly land.

EDITORIAL.

WAYSIDE WELLS.

Thirst seemed to be the most fre-
quent and greatest torment of the
children of Israel in their long and
weary wanderings during the jour-
ney from Egypt to the promised
land. There is a striking analogy
between their trials, their wander-
ings on that journey, and those of
the Christian in his pilgrimage from
the beginning of Christian life till
the cumbering flesh is dropped and
he is clothed upon with immortali-
ty. Years ago we saw not the ten-
der love of the Father, in revealing
by the spirit of inspiration the his-
tory of Israel's wanderings, and
giving them to us for example.
We did not then understand how
that record could be "profitable for
doctrine, for reproof" but in the
experiences of mature life one finds
how a record of what others lost by
wandering, what others suffered of
trial or temptation, and the means of
their return, the sources of their
comfort and succor, do indeed profit,
in that they teach us where
to be wary, where to look for
comfort and refreshing. With
keenest sympathy we read how
the thirsty Israelites could not
drink of the waters of March for
they were bitter. How they cried
out against Moses for leading them
by that way, how when the bitter
water was all that could be had, the
tree whose branches should take
away the bitter taste was close at
hand, and Moses received in due
time the command to put the
branches of that tree into the water.
The bond of sympathy lies in the
experience that now, even in these
days, God often times leads his chil-
dren by ways where there are bit-

ter waters. In deep distress we
cry out, "we cannot drink this
water," but when worn with wait-
ing and weary and thirsty and
ready to faint we give over hoping
to be led by another way and given
other water, some branch of
sweetening palm is cast in by a
pierced hand, and under the re-
newed consciousness of his precious
and loving care the water is no more
so bitter. Have we not so often found
by actual experience that, directly
after we have had tearful experi-
ence in swallowing March cups the
cooling shade of Elim's palm and the
refreshing draught from many
wells await our weary souls? We
might sometimes be overcome with
despondency, and despair of having
strength to reach the goal, but that
in this account of fleshly Israel's
journey we see that wells of re-
freshing, fountains of strengthening
were scattered all along by the
wayside, and they came on them
just when their need was sorest.
The analogy will hold good for
spiritual Israel, our wayside wells
abound according to our neces-
sities, springs of comfort pour out
their sparkling waters just when
weary, dusty, travel-worn and over-
borne in life's struggles, all our
strength is about to fail. "But,"
says one, "I think only of present
bitterness, feel only the weariness
of the journey, and the roughness
of the way, how am I to find the
wayside well of which you write?"
We too often do not seek to find
them but like Israel spend our time
murmuring against the one who
leads us. Often too—aye always—
the bitterness of our experience is
removed by the leading hand, the
bleeding hand obeying the behest of
the loving compassionate heart that
we have peirced anew with our un-
grateful murmurings.

Life has so much bitter, taken
even at its very best, that it is
small wonder that we sometimes
are sick of it all, and long to be done
with it, but it becomes us all to
show ourselves courageous, with a
spiritual boldness, doing faithfully
the work that the Lord lays to our
hands. Writes a woman of deep
piety: "I have been led by a
strange way, many sorrows and
afflictions, grievous to be borne have
been my portion. I am trying to
be patient and trustful." The tiny
leaf of sweetening branch in that is
in the word *led* she feels in spite
of the bitterness, in spite of the
way that she had been *led*, and in the
consciousness of being *led* comes the
sense of the presence of the one who
leads. Another woman whose life
had been shadowed for twenty
years with a succession of bereave-
ments, poverty and toil, wrote:
"Nothing in all my life has been
just as I planned, it to be, the way
has been very dark, at times my
griefs of more than March bitterness
have seemed to choke back
my prayers, but I know I have been
led. I never should have chosen this
way, and surely it was the right
way for me since my Master can
make no mistake in leading his
own." Blessed palm branch of re-
joicing that to know that, faltering
as may be our feet, stumbling and
ready to halt as is our gait still, the
strong Leader can make no mistake
and so the path we are led in is safe
because it is the path of duty.
Thankful let us all be for the way-
side wells given by the merciful
Father for our refreshing, thankful
for the bitter cups that He per-
mits to be pressed to our lips since
they may purge our lives from the
dross of selfishness, and where we
cannot see God's "why" let us wait
with strong faith and patient hope,
wait for the day when with eyes
immortal we shall see that all the
things that seemed adverse and ill
to our lives were but the unfolding
and enfolding of God's plan to make
us lively stones polished after the
similitude of a palace to adorn his
heavenly temple.

When we are most filled with
heavenly love, and only then, are
we best fitted to bear with human
infirmity, to live above it and for-
get its burden. —*Maria Hove*

YOUNG HOPEFULS.

A little boy was asked to describe
what he saw the first time he went
to a church in the country. His
description was about this: "I saw
one man standing in a cupboard
talking and lots of other men sit-
ting down spitting." What do the
Young Hopfuls think of that de-
scription of worship? Did any one
of you ever see anything that look-
ed like that? Passing by the little
boy's description of the pulpit, if I
should ask what caused the spitting,
would not every Young Hopful
give the same answer? Yes, you'd
every one lay the blame on tobacco.
Wouldn't it be better for the boys
to resolve not to let the tobacco
habit get hold of them so that their
public worship will not be moist-
ened by spit. Did some little boy
say "ah but we want to look like
men and do like men, that's
why we chew and smoke." For an
answer I would say, Watch the
men of your acquaintance and if the
use of tobacco is the only admir-
able thing they do, well, imitate that,
but if they do one single thing
more commendable than using to-
bacco that one thing is the thing
worthy of imitation and you
can let the tobacco alone, imitate
the good habits and still "look like
men." Who knows but by shun-
ning the practice you may beat the
tobacco users in looking like men.

FOOTPRINTS.

BY S. WHITE.

Mrs. Gray.—We will resume our
pleasant meeting by listening to
Miss Louanna's narrative.

Louanna.—I am afraid what I
have to say will not be very inter-
esting, but as we are each trying
what we can do for each other's
good, and as I hope we are each
trying to walk in the footsteps of
our Divine Master I do with pleas-
ure accept the position. My Dear
Mrs. Gray you remember that when
I consulted with you as to the way
I could do something for Jesus, you
advised me take some tracts and go
visiting and distribute them and
then the Master would show me the
way to do work for him, and that
going forth in his name and from
love to Him I would certainly have
His blessing. It is of this work I
wish to tell you. Having procured
my tracts and having an evening
devoted to this my first real mis-
sionary work, I went to my room
to put on my hat, when ready I
must confess I felt very timid, but I
knelt down and told Jesus all about
it, of my desire to do something
for Him, of my weakness, how in-
sufficient I felt, and then asked him
to go with me and strengthen me.
I felt stronger, for I remembered
his promise to those engaged in
this work. Lo! I saw with you to the
end of the world, so I started
on my first mission, the first I spoke
to was a poor man sitting by the
way-side resting, I noticed he had
crutches lying beside him, I soon
found that he was lame, he told me
with what difficulty he was able to
procure bread. I gave him a dime
for which he was very thankful, I
asked him if he could read, Yes, he
said, I gave him a tract, "The
Great Physician" which he prom-
ised to read, after learning where
lived I left him, now I felt that the
"Ice was broken, that I had com-
menced work." I think I walked
onward with a quicker step, and a
renewed warmth in my heart. I
visited a good many houses and left
a tract at each, at most of the
houses—I was treated kindly, at
some I stopped and talked a few
minutes, at some places I was re-
ceived coldly, at some almost rudely
but I remembered that Jesus was
treated in like manner, and that
"the disciple is not above the Lord."
I returned home thankful that I
had been permitted to enter as a
laborer into the Lord's vine-
yard.

Now I will tell you some inci-
dents in this work. Calling one
day at a house I had several times
visited, I noticed that the woman

who lived there had been crying I,
as gently as I could, asked if there
was anything the matter, yes she
said, my little Nora is very sick and
I am afraid we are going to lose her.
I am afraid it will break William's
heart, for although he is considered
a rough man, yet he loves his little
Nora very dearly. I asked her if
she would permit me to visit her,
yes, she would be very thankful for
me to do so. I went into the room,
and found a girl about ten years old
sick. I remained an hour with her
and talked to her about Jesus and
his love, she was pleased with my
visit, so I told her I would, come as
often as possible and see her. I
have visited her many times and I
do believe that she has found that
Jesus to be her Savior who said,
"Suffer little children to come unto
me." She is now getting better and
will soon be able to be out, but I
must tell you another incident of
my visits to this sick one. In one
of my visits when Nora was very
sick I was talking to her of Jesus, of
his being able and willing to save to
the very uttermost all who will come
unto him, that God was anxious to
save sinners, that he so loved men
that he gave his son that men
might be saved. I quoted say-
ing "Look unto me all ye ends of
the earth and be ye saved." I had
another listener for a voice from
the corner exclaimed: "What is
that, is that true? It was Nora's
father, the Holy Spirit had taken
the word and touched his heart, he
has been for some time studying
the word for himself, and I do hope
that he too has found peace in be-
lieving.

I cannot tell you how happy it makes
me to know that there is no one of
us but that may be made useful if
we will faithfully strive to walk in
the footsteps of our Saving Master.

Mrs. Gray.—Yes this is the work
the Savior has given us (each one
of us) to do for him and once more
I would kindly but earnestly urge
every one of you dear young people
to read this to embrace and im-
prove every opportunity the Lord
gives you to "Gather some sheaves
of good from the fields of sin." The
Harvest is plenteous and there
is work for you.

TEMPERANCE.

High toned, honorable men must
come with us when they think se-
riously, for no one with pride of
name or birth can afford to be
classed with advocates of whisky.

It is asked with an air of self
gratulation, as though the question
was unanswerable, "What has stir-
red the women so on the question
of Temperance, why this sudden
meddling with men's business?"
For answer, we say: "The constant
persistent and ever increasing cor-
rupting tendency of the saloon."
The evil effects of intemperance
have been seen ever since Noah
took his spree on new wine, the
Scriptures have hurled their anath-
emas at the drunkard and pro-
nounced woes against the man that
"putteth the bottle to his neighbor's
lips." Women have suffered in sil-
ence a long time, but while they
waited and watched for a better
day they cried unto God daily in
prayer. Their cries have entered
into the ears of the Lord God of
Sabaoth. His own right arm will
work deliverance. Let those who
will spear at the efforts and prayers
of the women remember, the Lord
of Hosts is on our side and He can
turn the hearts of men whither so-
ever He will.

But the interest, the agitation,
the struggle against the rum-power
is not new. In is under a more
formidable guise now, is more wide-
spread and gives greater promise of
success than ever before. We give
some specimens of the ancient ut-
terances against the vice, the sup-
pression of which to-day demands
the means, prayers and efforts of
the best people in this goodly land.

To drink well is a property meet
for a sponge, but not for man.—*De-
mosthenes.*

I never heard praise ascribed to a
drunkard, but for bearing of his
drink, which is a commendation for
a brewer's horse or a drayman rather
than a gentleman.—*Lord Burleigh*

For thirty years I have been a
temperance man, and I am to old to
change.—*Abraham Lincoln refusing
wine offered him at Cincinnati when
on his way to take the reins of govern-
ment.*

It is on the plain practical ground
of expediency that I advocate the
system of teetotalism; believing it,
and indeed know it to be the only
means of attaining the habit of tem-
perance in the use of strong drinks
among the great mass of mankind,
in the present state of society.—*John
Forbes, M. D., F. R. S., Physi-
cian to her Majesty's Household.*

I have tried both ways, I speak
from experience. I am in good
spirits, because I use no spirits. I
am hale because I use no ale, I take
no antidote in the form of drugs
because I take no poison in the
form of drinks. Thus, though in
the first instance, I sought only the
public good, I have found my own
also, since I became a total abstin-
er. I have these four reasons for
continuing to be one—my head is
clearer, my health is better, my
heart is lighter and my purse is
heavier.—*Dr. Guthrie*

Pledge of the first temperance as-
sociation formed in the United
States, 1789:

We do hereby associate and mutu-
ally agree that hereafter we will
carry on our business without the
use of distilled spirits, as an article
of refreshment, either for ourselves
or for those whom we employ; and
that instead thereof we will serve
our workmen with wholesome food
and the common simple drinks of
our production.—*Signed by Ephraim
Kirby, Timothy Skinner, David Bush
and nearly 200 of the most respectable
farmers in Litchfield Co., Conn.*

Whereas, the subscriber, through
the pernicious habit of drinking,
has greatly hurt himself in purse
and person, and rendered himself
odious to all his acquaintances, and
finding there is no possibility of
breaking off from the said practice
but through the impossibility to find
the liquor, he therefore begs and
prays that no person will sell him
for money, or on trust, any sort of
spirituous liquors; as he will not in
the future pay for it, but will prose-
cute anyone for an action of damage
against the temporal and eternal in-
terests of the public's humble, se-
rious and sober servant.—*James
Chalmers, Nassau June 28, 1765.
Witness, William Andrews.*

It must stand as an historic truth
that one bold, humane man,
planting himself on the rock of
temperance, and supplementing his
priestly power with Christian char-
ity and love, by his burning zeal
and eloquence awoke all the emo-
tional nature of his volatile race,
and built up a barrier of voluntary
pledges between them and the great
curse of their country.—*Judge Noah
Davis of Father Matheue.*

To drink deeply—to be drunk—is
a sin; this is not denied. At what
point does the taking of strong
drink become a sin? We suppose
a man perfectly sober, one glass ex-
cites him and to some extent dis-
turbs the state of sobriety, and so
far destroys it; another glass excites
him still more; a third fires his eye,
loosens his tongue, inflames his pas-
sion; a fourth increases all this; a
fifth makes him foolish and partial-
ly insane; a sixth makes him say-
age; a seventh or an eight makes
him stupid—a senseless degraded
mass. But when does the sin be-
gin? At the first steps toward com-
plete intoxication, or at the sixth,
seventh or eighth? Is not every step
toward the natural state of the system
toward the state of stupid intoxica-
tion and advance in sin, and a yield-
ing to the unwearied tempter of the
soul.—*John Bright.*

SELECTED.

When all our hopes are gone,
"Tis well, our hands must still keep
tolling on.

For other's sake;
For strength to bear is found in duty
done,
And he is blest indeed who learns to
make
The joy of others sure, his own heart-
ache.

Mrs. Winsted's Blue Monday

"Yes, dearie," said sweet, placid
Mrs. Winsted, looking into the fire
with a thoughtful face, "yes, I used
to have my blue Mondays, too, but
I have learned a more excellent
way. I have found out that a
Christian should be careful for
nothing but in everything by
prayer and supplication, with
thanksgiving, make her requests
(and trials) known unto God."

"Well," answered little Mrs.
Cleveland, "I believe as you do, of
course, but I haven't learned how
to put it into practice. Do tell me
about one of your Mondays, if
you can remember a real indigo
colored one. Since I've been
coming to see you, you are always
so sunny."

"It must have been five years
ago," said the elder lady, "that one
never-to-be-forgotten day an ava-
lanche of pretty troubles fell on
my head. Johnny, then an active
lad of ten, had sprained his ankle,
and he found it hard work to sit
still with his bound foot on a pillow,
even when I could devote my time
to entertaining him. The baby
was teething and fearfully cross.
Elsie and Lula were at home, be-
cause there was scarlet fever in our
ward, and the school was closed
for the time. So I had my hands
full with my nursery."

"On this particular Monday I
felt nervous and fretful, after a
wakeful night with the baby.
What was my distress when Nora,
the nurse, came to me with one of
her raving headaches, and told me
she could not stay up another
minute. I sent her to bed, and de-
scended to the kitchen to see to the
breakfast things, still unwashed,
and to engineer Bridget, my new
cook and laundress, through her
first Monday's campaign."

"Entering the kitchen, there was
Bridget, her shawl and bonnet on,
calmly standing beside the steam-
ing tubs."

"It's going I am," she said, "the
place is unlucky, and I'll not stay
in it today. An' there's too many
frilled dresses for the baby, and
the gintleman has too many shirts
in the wash, an' I'll not stay."

"Entreaties were vain. I paid
the woman, she shook off the
dust of our domicile from her sub-
stantial feet, and I saw her no
more."

"My dear, I felt quite desperate,
but I brightened the fire, set things
straight, and went to my wailing
baby. Whatever happened, he
needed care, and should have it. I
had just rocked poor little Ted to
sleep, and comforted Johnny, and
settled the little girls nicely with a
scrap-book, when who should ring
the bell but a telegraph boy, with
a message from my good man."

"Barker and his wife are at the
Hotel, and leave town to-
night. Have invited them to din-
ner at two. Please do your best."
"If I could have reached my
John in any way, I would have
begged him to take back that unfor-
tunate invitation, but at that hour,
eleven, he was never in his office.
There was nothing to be done but
go to work, weary as I was, and ar-
range a dinner for the Barkers."

"I don't mind telling you, dear,
that I sat down and had a good cry.
What did I have for dinner? I
don't recollect precisely, but I think
I made some sort of a picked up
affair, not the elegant entertainment
my dear husband had in his mind's
eye at all. I had a cold boiled ham
in the house, and some cold chicken
left from the Sabbath dinner, and
with canned vegetables, potatoes,
pickles, good bread and butter,
coffee and preserves, we somehow
made out. But to get even that

simple meal ready, to serve it nicely, to get myself dressed to receive strangers, tired me very, very much. And I was frightened to think how vexed and unreasonably disturbed I was with John, who supposed my domestic force was as usual, and who, man-like, never took a thought about washing-day.

I went into my chamber, shut the door, and prayed a few moments. I told the Lord I was all wearied out, and asked him to make me patient and stronger of heart. Somehow while I prayed the burden grew lighter, and, almost as if a voice had spoken them to me, the words, "My grace is sufficient for thee," were breathed into my soul. I was able to meet my friends without disturbed looks, and we got through the visit pleasantly—almost merrily.

"After they had gone away, Norah descended from her room, pale, but better, and able to sit with the chicks, and let me go to lie down. At six o'clock that night sent as I have always felt sure by the Lord himself, to me his child, my good Jimmie knocked at the door. She has been with me ever since—the best of servants, and a dearly prized though humble friend."

"So that was your last blue Monday," said the younger lady, rising to go. "I hope this one may be my last of the sort. I have done everything to-day but pray, I'll not do so again."—*Intelligencer.*

We are deeply touched by the following, found in a communication to the *Western Recorder*:

As I stood, this beautiful May morning, by the side of this lonely grave, Bro. W. D. Powell said, with a tremulous voice, as he uncovered his head: "If I am a Christian to-day, I owe it to my mother, although she died before I was eight years old. My earliest recollection of her is of her going into a closet to pray for me. I remember well when we lived in the backwoods, and being unable to get any children to attend Sunday-school, she formed a with one pupil, and mother and I met regularly every Sunday morning for year."

The boy prayed for will be recognized as the eminently successful missionary to Mexico. The grave he visited, and over which he erected a "simple monumental stone," is two and a half miles from Murfreesboro, Tenn., where the wild-flowers bloom and the mocking birds sing. How few Christians realize that in such a lonely place anything can be done for God, or for humanity! The course that this Godly woman pursued is precisely what we have advocated in many a convention; and if the day shall come in which isolated Christians will exercise faith in such individual methods of usefulness, then sylvan homes will become fountains of righteousness. Would that more were entitled to the Savior's eulogy, the best ever pronounced on woman, "She hath done what she could."—*Journal and Messenger.*

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—*Hinton.*

Avoid, by all means, the use of calomel for bilious complaints. Ayer's Cathartic Pills, entirely vegetable, have been tested forty years, and are acknowledged to be the best remedy for torpidity of the liver, costiveness, and all derangement of the digestive apparatus.

These are awfully dull times. To pay expenses and live is about all that editors could ask. You, who are sitting in the cool shade, your blushing cheek fanned by the gentle zephyrs laden with the perfume of a thousand flowers, think of the poor sweating editor and give him a lift. Send him a dollar.—*Baltimore Baptist.*

Go thou and do likewise.—*Ens.*

To be content is not to be satisfied. No one ought to be satisfied with the imperfect. It is God's will that we should bear imperfection, and contentedly, because in hope for the redemption of the body.—*Selected.*

COMMUNICATIONS.

Our Tennessee Letter.

DEAR BRO. GAMBERELL:

I now proceed to redeem my promise to give you a few news jottings from Tennessee, thinking it highly probable, when you read this, you will not ask for any more. Let me first tell you, however, that the weekly visits of the *Record* are much enjoyed, not only by me, but by three other Mississippi families, members of my congregation. The ties of nativity are strong, and many pleasing recollections of childhood, come gliding into mind as my eye falls on some familiar name, in these columns, of person or place known to me in early life. "Take the bright shell from its home on the sea," &c.

1st. I want to note our decided advance in Mission work, Foreign, Home and State. We Tennessee Baptists are pretty well graduated in speculative Theology and the attention of our people is now being forcibly directed to the fact that our Lord left upon record a certain parting injunction which we are personally interested in carrying out and that is, "Go preach the gospel to every creature." So the smoke of battle from former conflicts, lifts up from the land and we look over the field, with a clearer vision we see dead and dying churches all over our State, and many others maintaining but feeble growth. The cry for help and for goodness has gone up to God from thousands of hearts and blessings have already begun to descend. The gratifying report comes to us that \$1,357.49 more is contributed to Foreign Missions this year than last, and \$93.27 more to Home Missions, while our State Board is doing a grand work with twenty-four or five missionaries in the field and Dr. C. C. Brown, our noble secretary, earnestly working among the churches with hopeful prospects of raising money enough to meet all demands of the Board by our meeting in October.

CHURCH BUILDING.

Seems to be the order of the day. Nashville 1st, Memphis Central, Jackson 1st, Trenton, Manchester and Spring City have all recently built, or completed, new houses of worship, while Knoxville, Columbia, McKenzie, North Edgefield, Dayton, and I believe Paris, are now building, besides many important country churches. We hear it whispered that Chattanooga, the home of the Reflector, contemplates building a house soon, which will be worthy the First church in that city of magnificent prospects. The Reflector is gaining a deservedly wide circulation in the State and is doing much to stimulate our denominational activities. Robertson is a jewel and the Lord is using him to adorn the doctrine and polity of His churches, in the sense of Titus ii. 10. Now that I am talking to old friends I forget myself and for fear I will burden your columns or waste basket I will find a period and place it right here.

W. C. GRACE.

Columbia, Tenn., June 17th, '86.
Preachers and Tobacco.

However flagrant may be the faults of Rev's. Sam Jones and Sam Small, all honor to them, we say, for quitting the use of tobacco. It was doubtless a sharp struggle to give up a habit which by their own confession had entered so deeply into the very fibre of nature itself. But the world is very exacting in respect to the habits of ministers of the gospel; and when, as in the case of these men, it sternly condemns a practice as evil and unbecoming in a man who is set for the exemplar of whatsoever is good and pure and holy, how can he refuse, or compromise, or even hesitate? If the use of tobacco is in the way of his best usefulness and success, how can he deliberate a moment as to whether he will fling it away? His work in the world is to win souls to God—shall indulgence even in a harmless pleasure

much less one that is under condemnation, be allowed to stand in his way? Nay! a minister must be the embodiment of spiritual strength and of self-abnegation. He cannot afford by any act to offend the moral sense of others, nor can he afford to proclaim to the world that he is not strong enough to break the shackles of an injurious habit.

And how can he condemn weakness in others if he himself is the slave of a weakness? It may be that not every minister any more than every private Christian has that spirit which is capable of making sacrifices for God; but is it not a grace which can be cultivated? Is it not the easy, natural, joyous act of one who lives in very close fellowship with the Lord? And is it not true that he who possesses this grace in the largest, noblest degree, is the one whom God blesses with most abundant power, and greatest spiritual wealth?

It may be too, that some ministers do not realize how hurtful to their influence is this tobacco habit. Let that young preacher who has just walked up the street with a cigar or a pipe in his mouth, disguise himself, return, and find out from those men whom he has been trying to win for Christ, their secret and honest opinion of an ambassador of heaven whose lips are stained with the vile stuff, whose breath even while he softly speaks the name of Jesus, is tainted with the foul poison of nicotine. To say the least, he will not be flattered by what he hears. In the North the sentiment against it is so strong, that men are gradually putting it into the catalogue of things to be given up when they join the church; and one man recently thought he was converted simply because after hearing a certain sermon (in which was not the slightest reference to tobacco) he found himself perfectly willing to give up the weed. A minister who smokes or chews is deemed unworthy of the pulpit.

If this falls under the eye of one who is enslaved by this wretched habit, will he not listen to the earnest pleading of one who knows whereof he speaks, and is jealous of the honor and influence of the sacred office? Will he not seek the joy and sweetness and spiritual power which is found in giving up some darling thing for the sake of him who has given us so exalted an ideal of sacrifice? Oh, will he not rise in the privilege of a God-given strength, and if it is a right arm which offends, cut it off; if a right eye pluck it out; if it is the eating of meat, eat no more meat while the world standeth.

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COMMUNICATION.

Good News: Good News!

Here is the quarterly report of our Brother Alberto J. Diaz, the missionary of the Home Mission Board, in Havana, Cuba, which ought to send a thrill of joy through the hearts of our entire Baptist brotherhood: Weeks of labor, 13; churches, 1; stations 5, -6; sermons 33, addresses 80-113; prayer and other religious meeting, 102; Baptized 50. Received by letter 2, -52; total membership in Havana, 102; number of Sunday-schools, 2; number of pupils, 250; number of teachers, 17; number of pupils converted during the quarter, 10; young men preparing for the ministry, 4.

About six months ago Brother Diaz was ordained to the work of the gospel ministry, and the Gethsemane Baptist church, of Havana, was constituted. It now numbers 102 members, has five preaching stations in the city of Havana, besides its regular place of meeting, has two Sunday-schools numbering 250 pupils and 17 teachers and four young men preparing for the ministry. The work is growing, and we need the means to enable us to follow up the opening lines of God's gracious providence. If ever there was a Christian work that could make stronger claims upon us for our prayers and our alms where was it? The Christian heart that will not respond to this appeal need be plied with no other.

We have but another word to say to our brethren. Help the Home Mission Board so that we may help Cuba, and all other places that need help.

The marvellous work of God in Cuba, is the outgrowth of our work in Florida. Had there been no Florida Missions there would have been no Cuban Missions. We sowed the seed in Florida, and now Cuba is white unto harvest. We sowed in Texas and the breath of God's Spirit wafted the living seed into Mexico. We are sowing to-day in Louisiana, in Arkansas, in the Indian Territory, in Texas, "beside all waters," and the growing harvest gives promise of the bread of life for all the world.

Help us so that to the full measure of the opportunity that God is giving us we may give the means of eternal life to those who are perishing.

Read Brother Diaz's letter and then make your grateful offering to the Lord.

I. T. TICHENOR.

My Sister Minnie's school needs to rent another house, she has 70 girls now and with \$17 more every month, she can get another hall larger than she has. Our churches improve every day, and several letters from the interior came since I am here asking for a pastor. I have baptized 100 since I was appointed by the Board (January); in answer of prayers, my father has been received by baptism. My mother bought a good number of Testaments and Bibles and gave us to distribute free. The weather is very warm, but nevertheless, last Sunday was in Gethsemane more than 350, and outside of the hall was crowded, almost to suffocation. The brethren here have not words how to thank the "Southern Baptist Convention." They are anxious to signify their gratitude to the Secretary of the Board; they will look for you next winter, (Lord willing.)

On the interior of the Island there are two large cities that the pastor of one of them pay the half of the salary and the other one needs \$400, to attend the mission so we can have there our churches and several stations; (this is my plan to work for \$900.) If the Board could take this work I advise to try for a year and they will pay their own pastor in the future.

DIAZ.

Brother Pastor, state next-Sunday to your people that they can have the Record 4 months for 50 cents

To the Coldwater Association.

DEAR BRETHREN AND SISTERS:—At the last meeting of our Association it was decided to put two missionaries in the field, which was done. These missionaries are now in the field. I have been traveling up and down on my end of the line reconnoitering, and now and then skirmishing a little with the enemy. And I find the enemy marshaled in full force. (Already devising picnics and brand dances.)

The usual times for protracted meetings, in the country, is drawing nigh, and you expect your missionaries to attack the very citadels of Satan. What are you going to do? Are you going to sit back in the shade under the very sound of the rattle of the musketry and the roaring of cannon, or will you stay our hands by continually breathing words of prayer to God for the success of Zion in your own bounds. Brethren and sisters we want your prayers. You have devised liberal things for the Lord this year, now will you follow your contributions with your prayers. That is the way to manifest your earnestness in the work. "The effectual fervent prayer of a righteous man availeth much." Now we want much accomplished this year for Christ. I will make two suggestions, which I hope will meet your approbation. First, Now before your protracted meetings begin, if you have a regular prayer-meeting at your church, and if you haven't set one for the special purpose of praying for and talking about the missionary work in your bounds, and then during your meetings pray for us. Remember there are few praying people where we preach. Prayer moves the hand that moves the Universe. If your pastor forgets this, some sister or brother will please call his attention to it, and keep calling until you get his attention, and act upon it.

J. W. COLLINS.

New Church Constituted.

I preached yesterday at Gibsland, at the residence of Brother Bledso. Had a good congregation. At the close of sermon I was called to the chair to preside in organizing a Baptist church. Brother Thos. J. Mangham was called upon to act as clerk. The church covenant and articles of faith were then carefully read before the audience. A call was then made for letters of those present intending to go into the constitution. Letters of fifteen persons were presented and read, and their names enrolled. Brother T. J. Mangham was then elected clerk of the church. The church then elected Dr. Langford as a messenger to our approaching Convention, and will send by him \$5 to indicate their desire for membership and co-operation. A building committee was then appointed to procure a house for worship as soon as practicable. Eld. T. J. Fouts has been preaching at Gibsland, when he could, for the last year and the above is the outcome. The church takes the name of Gibsland Baptist church. Gibsland being a new rail road town the little band has a fine opening for a good work before them. Hope in God's strength they will succeed.

J. A. HARRELL.

Mt. Lebanon, June 21st.

DIED.

Ella, daughter of F. N. and Joe Smith Monteur, died June 23rd, 1886, aged one year, 10 months, 23 days.

Little Ella suffered for seven days with a malignant throat affection, which terminated in her death last Tuesday night. Her suffering was intense, but it is over now and she has gone to live with the angels and awaits our coming.

And may those who are so sad, now be ready when the Master calls to enter into that rest prepared for the people of God.

R. H. PURSER.

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Blood

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of scrupulous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Laconia, Iowa, writes: "For years I was troubled with Scrofulous complaints. I tried several different preparations, which did me little, if any, good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood

Purifier

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

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Rail-Road Time-Table.

ILLINOIS CENTRAL R. R.

(Great Jackson Route.)

Passes Jackson.

NORTH BOUND.

No. 2, Express arrives.....5:20 p. m.
leaves.....5:40 p. m.
No. 4, Mail, leaves.....12:48 a. m.

SOUTH BOUND.

No. 1, Express arrives.....3:40 p. m.
leaves.....4:05 p. m.
No. 3, mail leaves.....1:28 a. m.
L. F. MONTGOMERY, Tkt. Agt.
J. TURNER, Div. Supt.
J. W. COLEMAN, A. G. P. Agt.

YAZOO & MISS. VALLEY R. R.

Leave Jackson.....7:00
Arrive at Jackson.....7:15 p. m.
—Except Sunday.
L. F. MONTGOMERY, Tkt. Agt.

VICKSBURG & MERIDIAN R. R.

(Queen and Crescent Route.)

EASTWARD.

Leave Jackson.....2:45 p. m.
Arrive at Meridian.....6:30 p. m.
Freight leaves Jackson at 12:30 a. m. and 10:30 p. m.

WEST BOUND.

Leaves Jackson.....10:50 a. m.
Arrive at Vicksburg.....12:40 p. m.
Freight leaves Jackson at 12:30 a. m. and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m. and arrives at Jackson at 9:40 p. m.

M. S. BELKNAP, Supt.

I. HARDY, Com'l. Agt.

J. W. DEMING, Frt. & Pass. Agt.

MISSISSIPPI & TENNESSEE R. R.

GOING NORTH.

No. 1, Mail leave Grenada.....5:05 a. m.
No. 5 Freight ".....5:30 a. m.

GOING SOUTH.

No. 2, Mail leaves Memphis.....4:45 p. m.
No. 6 Freight ".....6:40 p. m.

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Mail leave Jackson.....6:30 a. m.
Arrive at Natchez.....12:25 p. m.
Freight leaves Jackson at.....8:00 a. m.

GOING EAST.

Mail leave Natchez at.....7:30 a. m.
Arrives at Jackson.....1:25 p. m.
Freight arrives at Jackson.....6:15 p. m.

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